THE A.M.E. ZION QUARTERLY REVIEW

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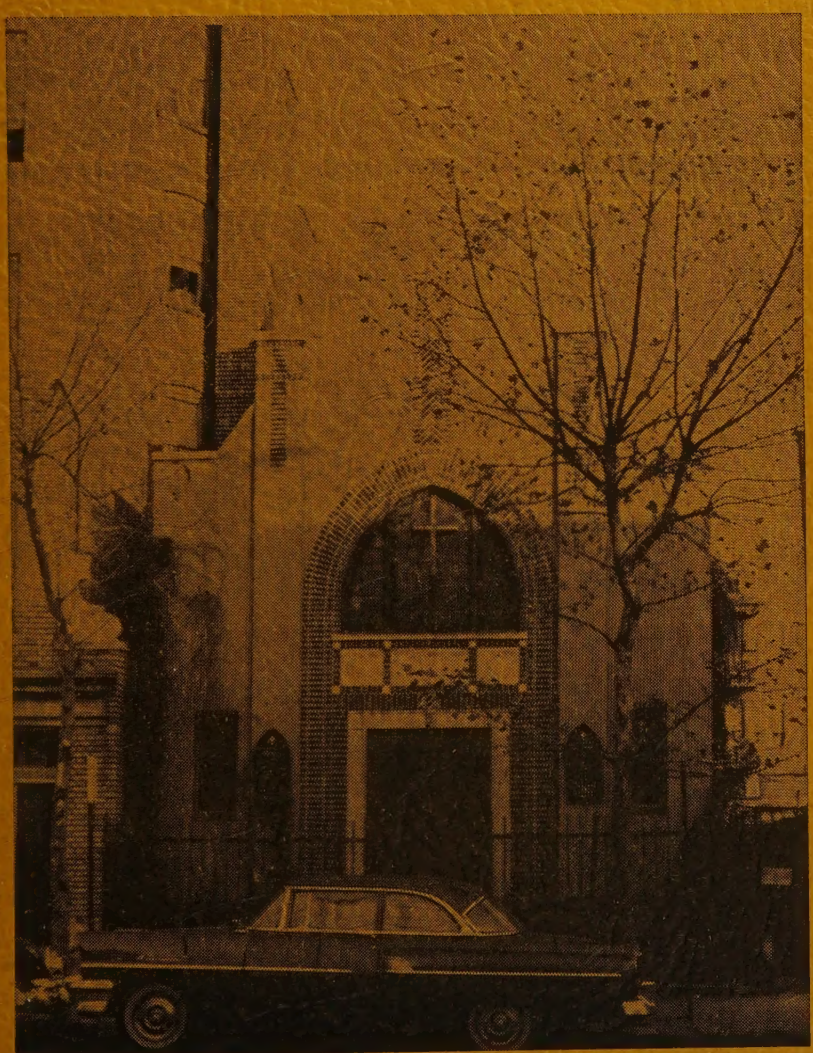

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The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
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A. M. E. Zion Quarterly Review

—Collection of William Rockhill Nelson, Gallery of Art, Kansas City, Mo.

THE PEARL OF GREAT PRICE

Dominico Feti. 1589-162.4 Italian.

Original: William Rockhill Nelson Gallery, Kansas City, Mo.

Interpretation by

Florence Turverey Reeves

Feti here pictures the restless motley crowds of a market day in the Piazza of a small Italian town in the hills. Surrounding the Square are tall medieval houses which we see through the arches of the very near foreground. At the center left is the merchant in his little booth and in the distance those who have produce to sell have staked out a place in the street to sell their wares. At the right in the background, a man harangues the crowd; others are occupied with bargaining; in the right foreground a man points to two white doves and asks the woman what she will take for them.

At the left and in the shadow the large figure of a man appears trundling a wheelbarrow. Apparently he is bringing it to the woman on the right so that she may deposit her doves and her ducks (at her feet) and either wheel them home or search out a suitable place in the market and sell them for a good price.

Amidst the noise, the dust and the hub-bub, some of the more substantial citizens have gathered at the pearl merchant's booth. He appears to buy and sell old gold, chains or other jewelry for such merchandise hangs from the bricks on the pillar behind and above him. Matthew 13:45-46 reads, "a merchant in search of pearls". Feti has taken this literally and shows the man with a pile of oyster shells upon his table before him, through which he appears to have been searching Some have been discarded and have been pushed so far aside that they are about to fall off the table. We know that pearls were considered among the most precious gems by ancient people and this man shows he values them.

The young man at the right, with wealth and leisure, has stopped with intent to buy after due bargaining. But there suddenly appears a dominant figure at the left who is a forthright man of action. He opens his purse which hangs from his belt and places before the surprised and puzzled merchant a pearl of great price. The owner of the pearl is intense and serious as though he might have asked, "If you are searching for pearls, what do you offer for this one?" He eyes the merchant as though it were a matter of great import, as though per-

—National Gallery of Art, Washington, D. C., Samuel H. Kress Collection

haps he is forced to sell his precious jewel.

The merchant must have recognized the pearl at once but he takes his glass in order to examine it closely, to find any flaws should there be any, and if finding none, then to enjoy its beauty and glow. Two other men beside him are also deeply interested in the pearl. The merchant thoughtfully studies the stone, deliberately taking time and pondering on how to buy this "pearl of great price" at the lowest possible cash outlay. The story says, "he went and sold all that he had and bought it", thus pointing out how great a sacrifice a man will make to have the things which he considers most precious in life.

THE PARABLE OF DIVES AND LAZARUS

Dominico Feti. 1589-1624. Roman.

Original: Kress Collection, National Gallery, Washington, D. C.

Interpretation by

Florence Turverey Reeves

Feti has put into this painting of Dives and Lazarus all the superabundance and elegance of 17th century Baroque art. The banquet-hall is a semi-open court, elegant with marble pillars, arches, statuary, bas-relief, velvet draperies. At the left is a buffet filled with rows of brass and copper plates and pitchers. The orchestra of four musicians opposite gives the picture balance and at the same time lends an atmosphere of a Parision out-door cafe. Eight servants and a butler wait upon the sickly Dives and his supercilious wife.

Lazarus in utter penury, bent with infirmity, leans upon his staff at the right. Seeing the profuse excess of Dives table, Lazarus, as he passes, stops to stretch out a hand for food. His attitude is one of patient suffering. He has no intention of taking, he is merely humbly asking. In spite of his poverty and suffering, there is a gentleness about him and a spiritual quality in his face in marked contrast to the languid weakness of Dives. True to the Bible story, the sores on the legs of Lazarus attract the dogs.

The Butler, standing between Lazarus and the dinner party, has his bludgeon in readiness and looks at Dives to ascertain his master's wishes. Dives, bloated with wealth, finds poverty very repulsive. The unwashed Lazarus in his rags and with open sores was not a pleasant figure, so Dives, with a lift of his brow and a smirk upon his face signals his Butler to drive Lazarus away. Neither Dives nor his wife wish to be disturbed. They are completely out of touch with

—Worcester Art Museum, Worcester, Massachusetts

the need of the world and intend to remain so.

None of the servants look at Lazarus. They purposely busy themselves with their duties. They dare not show any sympathy, fearing to incur the disfavor of their master or his wife.

The intrusion of Lazarus, supine and ragged as he is, has precipitated an atmosphere of crisis that is apparent in almost every face and pose. This illustrates the clash of two economic levels of society when the one is suddenly thrust upon the other and when the resolution is known to lie only in the hands of One who stands above all, God the Father of all.

SOWER OF TARES

Dominico Feti. 1589-1624.
Original: Worcester Museum of Fine Arts.
by
Florence Turverey Reeves

Dominico Feti was born in Rome and went through several changes of style during his artistic career. In the latter part of his life he painted a series of pictures on the Parables. Several of these are in the United States. These gave Feti the perfect themes for his lively imagination and poetic insight.

This painting illustrates the lines from the Bible which read,

> "The kingdom of heaven is like unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away".

Here is a typical small field of the peasant farmer of the East. It is surrounded by unkept bushes and has the usual little shelter-house in the distance. The trees too are typical of Eastern countries and show signs of pollarding, that custom of cutting the branches back to the trunk in order to have enough firewood. Tiny new branches burst from the tree where the branches have been severed. Observe the feathery lightness of the new branches as they bend before the breeze.

Three men in the foreground, one at the right, two at the left, are taking their mid-day siesta, customary in warm countries. Somehow the artist gives the impression of intense mid-day heat so one finds it natural that the men should be napping. While the sowers are sleeping soundly, the Enemy comes stealthily and flings his seed across

the field. Observe that he watches the men carefully as he works to note any movement on the part of the sleepers. If you look very closely you will see how his hair is arranged so that he has two little horns raised slightly above the rest of his curls. This gives us the impression that it is the Evil One.

It is amazing how deftly art can take a story such as is represented here and give it a realistic touch that might never have occurred to one who had not studied the conditions existing in the locale of the story. Who has not read this Parable and thought of the Enemy sowing the tares as coming at night though that is never said? Here the artist has put it in broad day light taking into account the custom of the noon-day nap. Perhaps the artist wants to suggest that darkness is not the only time for sowing evil seed.

UNCONFIRMED BUT GOOD RUMORS

W. A. Hilliard and a new church for St. Paul in Detroit (here's hoping he retains old St. Paul for Zion).

Frank Felder (Pittsburgh) and a new shurch home of Homewood Congregation.

Bishop Walls and the realization of the dream of a much-needed "Old Folks Home" Building in Auburn assisted by the U. S. Government.

N. L. Meeks and Greater Walters, Chicago (again hoping he retains old building and its challenge for Zion)

J. D. Jenkins and a new Greater Caldwell ($250,000) in Columbus, Ohio. We have the same feeling about the old building).

Bishop S. G. Spottswood and new buildings in Milwaukee, Cleveland, Ohio and Denver, Colorado.

The work—almost back breaking—of Bishop W. A. Stewart at Lomax-Hannon College, Alabama, intensified by storm and hurricane. Pray God that his physical nature may endure. Tasks at best can bend one's back but all Zion knows the heart-breaking happenings in Greenville, Alabama.

THE BREAK-DOWN OF MATERIALISM

by

J. Van Catledge and S. E. Plummer

During the second half of the nineteenth century science was almost exclusively under the influence of materialism. This statement does not imply that all scientists of that period were "materialists" of the old-fashioned type; there were a good many of them who knew very well that the world of matter is nothing but the "appearance" of a something which we are unable to know "in itself". But even these men, though philosophically trained, were of the opinion that Reality, though unknowable in itself, appears to us in the form of a purely mechanical system, in which nothing but simple particles of matter are at work. We may, then, speak of a refined or philosophical materialism, or, to put it shortly of a mechanistic view of the Universe.

No guidance, no plan, no design—these are the most important negative characteristics of the mechanistic theory.[1] Everything is contingent, everything happens by mere chance. In some directions we may at first glance believe that we discern a plan, as for instance in the domain of the organic world. But only at first glance; for deeper investigation will show that in this field also there is no plan, but only "survival of the fittest," to use Darwin's words. The scientist says certain chemical compounds are more stable than others and thus form the foundation of the organic world. So the difference between the organic and the inorganic world is regarded as only a difference in the degree of complexity, but nothing more. In particular it was affirmed that there is no *difference in essence;* an earthquake and the behaviour of a dog are ultimately of the same type, for both are governed by the same elemental law of matter.

This, in fact, is the main point in the mechanistic doctrine: that there is but one fundamental law of Becoming in all Nature. And this is a law with respect to the interaction of the ultimate constituents of matter. You may take here the words "ultimate constituents of matter" in any sense you like. You may think of solid atoms, as the older physicists did; or quanta of energy, or of anything else. The main point is this: the interaction between the ultimate material elements accounts for everything that occurs in nature, and this inter-

1. Frances Mason, The Great Design. New York; the Macmillan Company, 1934. pp 283-84.

action is dominated by a single elemental law, be it the law of Newton or of Maxwell, or whatever you may prefer.

Let me say the same things in other words: if one knows the distribution of the material elements and the velocity of each element at a given moment, and if one has also knowledge of the ultimate law of interaction then one can predict everything that will happen in Nature at any moment of the future.

This, then, is the characteristic of "Mechanism" in the broadest meaning of the word. Instead of speaking of mechanism we may also speak of the *summative* view of nature if we include in the meaning of the word "sum" what is usually called geometrical addition.[2]. Let me repeat: the summative view of nature, taken in its deepest philosophical sense, is neutral with respect to the various schools of physics as represented by the names of Newton, Maxwell, Einstein, Planck, etc. It maintains that every complex phenomenon in nature may be dissolved into single phenomena of the mechanistic type, of which it is the (geometrical) "sum".

Start from the parts—this is the main point.

A certain difficulty for the mechanistic theory, was of course, the existence on *Consciousness.* For this is most evidently not "matter".[3] But the scientists and philosophers of that period were of opinion that this difficulty was not a great one; conscious life, they said, is the mechanics of the brain "seen from the other side", and this hypothesis of so-called psycho-physical parallelism—(in our opinion the greatest absurdity that has ever gained foothold in philosophy)—was, in fact, the leading theory in regard to the great problem of "mind and body" from about 1850 until the beginning of our unhappy century.

So far I have tried to explain what has been the "official" philosophy of Nature for a period of about 50 years.

But a change has come, and since about 1900 a very different view of the universe has gained ground, at least among the most competent thinkers. And this not in regard to details, but in regard to essentials, as far as the organic world and mental life are concerned. You will say that it is physics in particular that has changed the outlook so greatly. Certainly it is, and there is in fact a great difference between the physics of Newton and modern physics. But

2. Gustav E. Mueller, Education Limited. University of Oklahoma Press, 1949. p 84.

3. Bertrand Russell, A History of Western Philosophy. New York; Simon and Schuster, 1945.

what we called the "summative" character of our view of the organic world, with which physics has to deal exclusively, has remained what it was,—there was no reason for a fundamental change. In biology and psychology the change has been fundamental. For these sciences have been forced to give up their mechanistic "summative" character; and this is a fundamental change.

Starting from the discrete parts, with negation of plan or design, was the characteristic procedure of the mechanistic period. And now we are becoming convinced that by starting from the parts we shall never be able to explain organic and mental life, and that there is something like design in organic nature.

It was not the Great War that marks this great change in science and philosophy, but the time between 1890 and 1900. And, of course, before this period there were a few original thinkers who were opposed to materialistic dogmatism; let me mention William James, Edward Von Hartmann and Henri Bergson. But as a real scientific movement on a grand scale antimechanism begins to appear during the decade I have mentioned.

I shall now try to explain how the modern sciences of biology and psychology has come into existence. And I shall begin with the *biology of the individual.*

The experimental investigation of the process of individual development or morphogenesis has come to be of the greatest importance in this connection. Everybody knows what the word "embryology" means—the development of the adult organic individual from the egg. And the fact of "restitution" or "regeneration," i.e., the innate capacity that many animals and plants have of restoring their normal form after disturbances.

Embryology had been regarded in a decidedly mechanistic light, in particular by Weismann and his disciples: in the egg of, say a frog or a hen, there is, so we were told, a very small submicroscopical machine, which is already the frog or the fowl in miniature; and the process of individual development was supposed to consist in nothing else but in the growing of this machine and in the separation of its parts, each of which is ultimately located in a single cell of the adult. The embryonic development, of course, begins with the so-called cleavage or segmentation of the egg: the egg is divided into 2, 4, 8, 16 cells, etc. Now we are told that each of the eight cells, for instance, represents one particular eighth of the adult organism, say, the left upper anterior eighth; and so on.

But I must leave this problem, which is discussed at length in the Gifford Lectures of Mason and return to anti-materialistic biology.

We have studied the morphogenesis of the organic individual and have come to a decidedly anti-mechanistic, i. e., in popular language "vitalistic" result. To put it shortly: organic life is *autonomous*, i. e., it is subject to elemental laws of its own, and is not a mere combination of single events of the inorganic type.[4]

The parallelistic theory may be refuted along several different lines.

In the first place let us study man in *action* in a purely objective way, "behaviouristically", as the American psychologists are want to say. The man in action is beyond doubt a material body, i. e., in terms of physics, he is a "material system" in motion. What is the law that governs the motions of this system? Is it the elemental law of mechanics in the strict sense of the word? Then the man in action would be an automatic machine, and mechanism would serve for a complete description.

But a careful behavioristic analysis of "action" shows us that there are two characteristics of the process called action which are opposed to any mechanical explanation whatever. (a) The first of these characteristics is what, psychologically, we call memory. There is nothing comparable to memory in the inorganic world. (b) The specific quality of the faculty of reaction in general is historically determined by the individual. A baby may become an English-or German-or Chinese-or Russian-speaking man, as you like!

And, further, there is the faculty we call understanding of meaning or, in short, "rationality". It is quite absurd to speak of a mechanical "parallel" or counterpart to this fact. The phrases "my father is ill" and "mein vater ist krank" and "mon pers est malade", though, taken as physical stimuli, very different, they have the same "meaning" and may have the same effect upon a man who is affected by them. But "My father is ill" and "Your father is ill", though but very slightly different physically, have very, very different effects.

In general is it not really absurd to say that any "meaning" whatever is at the bottom "the same" as a certain constellation or movement of the electrons of the brain? But this is what the so-called "psycho-physical parallelism" told us. In fact, it seems to me quite astonishing that such an absolute absurdity as this "parallelism"

4. Mason, Op Cit. Page 293.

should have persisted in science for so long a period. It is an absurdity!

But parallelism may also be refuted by quite another argument:

If we compare what we may call the type or structure of conscious life with that of any mechanical systems, we see at the first glance that the types are very different. Mechanical systems are always in space, in other words, by the relation "near" or "by one's side" to one another; they are centralized, i. e., related to one specific point so to speak.

And this point is called the Ego. The Ego has or possesses all the elements of conscious life. In fact, the fundamental difference as regards to the ultimate structure between a mechanism and conscious life is much greater than can be expressed in ordinary language, e. g., by term "centralized" which we have used. For this is a term that refers to space, and the relation between Ego and its possessions is absolutely unsapatial.

And further; the number of various elements which constitute a mechanical system, as modern physics and chemistry tell us, is not greater than three: electron, proton, and either. But what an enormous variety of irreducible elements do we find on the conscious side! There are all the elements of so-called sensation, and the data of time and space and pleasure and discomfort and various irreducible abstract meanings, such as those expressed by the indefinable words, such as, "this", "such", "because", "not", "so many", etc.; and the meaning that something should be; and, finally, what I should like to call the "accents" of being true or false.

How, then, could two entities, conscious liwe and the mechanics of the brain, be "ultimately the same thing seen from two different sides", if their type of structure is so absolutely different? It is not nonsense to say that my consciousness that "twice 3 is 7" is false and my consciousness that twice 3 is 6 is true are the same sort of thing as two configurations of electrons in my brain; or that my conscious statement, "Newton was a very great thinker" or "I prefer Hume's philosophical system to that of Hegel", is correlated in a "parallel" way with, and is ultimately the same thing as specific constellations of brain electrons? I repeat, it seems to me to be very astonishing indeed that such an absurdity should have been the dominating theory of psycho-physics for about fifty years.

Here, then, is the last word of the psychology of our day: that mind and body are two different entities which are in interaction

throughout a man's life, and that his mind is governed by directing or whole-making or mean-giving factors.

Plan and Design in Organic Nature, Plan and Design in Mind! In these words we express the final conclusions of modern biology and of modern psychology.

And this result, together with the statement that mind is an entity in itself, is of enormous philosophical importance. Two great proglems of philosophy that had disappeared during the mechanical period are coming upon the scene again: The problems of *free-will* and of *immortality.*[5] I do not say that these problems have been solved in a positive sense by vitalism and by modern psychology. But they have become discussible again; they are "problems" once more. During the mechanistic period they were not. For a something, the soul, which did not even exist as a separate thing, but was nothing but the mechanics of the brain "seen from the other side", could not of course, be either free or immortal.

We have found a plan, i. e., a teleological factor, in the development of morphogenesis of the organic individual and in the individual mind of man. We also found that there were indications of plan or design in the phylogenetic or evolutionary process.

And further: man is also an organic form. Our statement has a very important general implication, for it implies that the structure of the world is decidedly dualistic. There is, as far as we know, plan and absence of plan or, to put it shortly, design mingled with contingency.

We have tried to explain in this discussion that plan and design are to be found in the universe, at least in the whole field or organic life in the broadest meaning of the term, of which the actions of men form only a part.

Plan and design, as far as we know them immediately, confront us in the works of men, i. e., in art, music, science, industry, etc. And here they always have their ultimate foundation in a something that we may call a spiritual agent—namely, the mind or soul of man.[6]

Wherever we meet plan and design in reality we are faced by a spiritual agent. Then organic nature, at least, would be the work of something spiritual or, in other terms, the manifestation of mind or spirit. And this is exactly what all religious doctrines teach us in one form or another. In this way science and religious teachings can

5. Mason op. cit. p. 296.

6. Henri Bergson, The Creative Mind. New York: The Macmillan Co.

come together in a harmonious way, they would by no means be hostile to one another. The form of expression would be the only thing that separates them, this form being allegorical and emotional in the one, objective and unemotional in the other.

Something spiritual, then, penetrates nature and manifests itself in the universe.

And then there seems to be forms of the spiritual which we can only understand in a very vague manner but which are spiritual, nontheless.

Spinoza once said that we must be very careful in describing God as a being that "wills" and "thinks". Willing and thinking in God, so he says, is extremely different from that which we are accustomed to call by those names in the mental life of man; the difference between God's willing and the willing of man being, in fact at least, as great as the difference between the constellation of stars called "the dog" and the dog in the street.

This statement may, perhaps, go a little too far. For a star and an animal belong to absolutely different classes of beings, whilst God's willing and man's willing, in sipte of all differences would always remain species of the same genus, i. e., "the spiritual". But in any case, though species of the same genus, both kinds of willing are certainly not the same.

We must, therefore, take care not to fall into the error of anthropomorphism. Yet, we may be allowed to say that the ultimate reality is akin to a something which we find within ourselves on a smaller and much less perfect scale—namely the spiritual.[7]

7. Mason, op. cit. pp 302-330.

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THE CHURCH—ITS ASSETS, LIABILITIES, NEEDS

by Rev. J. W. Hatch, Presiding Elder, Fayetteville Dist., Central N. C. Conference

Exodus 4: 1-17

The Christian Church is an institution with a mission. Its mission is not human, it is divine. It is not a conception of men but of God. Jesus revealed its mission but he did not conceive it. It was conceived and formulated at a council in heaven, when the morning stars sang together and the sons of God shouted for joy—Its mission is to have the world. When God contemplated or planned the crown of creation—Man, he recognized also the possibility of disobedience and foresaw its consequences—death—not physical death, that is natural—and planned and temporary—but spiritual death, which is not natural nor planned but is eternal. With that recognition there was also a plan of redemption. We know it as the plan of salvation. Jesus was there and saw the travail of his soul and was satisfied.

The Christian Church was born in a peculiar age. It was the age that represented the fullness of time: it was God's appointed time. The people of Israel had long ago, in the time of David and Solomon—reached the pinnacle of their political power and were now near the bottom; politically they no longer constituted a nation but were a racial minority in the great Roman Empire; Rome was at the height of her glory: her far-flung empire ruled her neighbors with a hand of steel, and the merest wish of her emperor was law—Thus when Augustus expressed a desire for more taxes, he set the Roman world in motion and Mary and Joseph away down in Nazareth heard and were sent on their way to Bethlehem the city of their birth. The wise men in the East got a message from heaven that a king was to be born. When Herod, Rome's puppet heard that a king was born, fear gripped his heart and he ordered that Bethlehem's babies should be killed.

But Jesus had not come to challenge the power of Rome. His purpose in coming to the world was far greater. He had come to change the thinking of men. He had come not to capture and enslave men's bodies; not to establish a temporal and temporary dynasty but to set men free and to establish the kingdom of heaven. He asked not that men should serve him, but that they should serve God. He came not to be ministered unto but to minister and to give his life a ransom for the world. He came to establish a new way of life. He

came that we might have life, that we might become sons of God. There may have been other ways in which Jesus could have brought about the Kingdom of God. It may be possible to bring it about in the ways mentioned in the story of the temptation, but Jesus rejected them all and heaven gave its approval to his decision, and what ever men have said or may say about it, is mere speculation. To accomplish his mission on earth to bring in the reign of God; to bring down every high place; to make the valleys smooth; to relieve the world's suffering; to blot out its ignorance; to make men brothers; Jesus established his Church.

Some parts of the story that have been told are glorious—some parts were and are a reflection on the total program. What will the future say of the part that we are writing now? Doubtless the same will be true as of the past, but one thing is sure, when the great issues of today are settled finally, they will be settled according to the will of God—and our world will find itself a step nearer God—nearer home.

Our contribution must be made through the church and its related institution and branches. I will not be called into the council of the nations: I will not be consulted by the President of the U. S. nor the Governor of the state. My own contribution must be made on a lower level, our contribution depends on our doing well the things God has given us to do. It depends on how well we worship—on how well we train ourselves and our children; our purpose is to be and help make men better—to be and help others become sons of God.

The tools we have at hand to accomplish this great work is the subject of this address.

The institutions we love and adore are the outgrowth of an ideal. In its conception it was the ideal of our fathers—both in the general sense, as it is used concerning those who founded the institutions which have done so much to make us men and women of character and in the restricted sense, the AME Zion Church as we know it is the outgrowth of the vision and ideals of our immediate parents. There are people here whose parents were among the charter members of our church. The very hands that erected these walls and the hearts that bled sacrificed and rejoiced when they were completed are but a generation removed from us. They were able to succeed because somebody prayed, because somebody had faith in God; because somebody wanted to make our lives richer—better—fuller. They wrought well: They had but little. Through the church they divided their little with you and me.

Let us look back through the years to see some of the results: The first thing that came to them was an immediate benefit. The church and its program elevates men—it transforms them into sons of God; it anchors their interest in eternal values; it teaches them how to walk with God. Our fathers won the respect of men because they built a church. They were able to rear their families decently and intelligently because they built a church. The first schools grew out of the church. When people were arguing about whether we had intelligence enough to learn they got somebody who knew just a little more than their children and started teaching. As a result we meet here today a congregation of intelligent men and women. Best of all the church provided the avenue to immortal glory. Hundreds of them paused here before the altar as their bodies were on the way to their final resting place and their souls took flight to the God who gave it. Ah! yes, the church was a blessing to our fathers.

There are those who would deny the blessing. They think it would have been as well with us and our fathers if they had never built a church. There are others who would admit the blessing but say that the time for the church has passed. They think that ideals can be taught by other institutions or that ideals have no place in modern life. But you say you have never heard any one say that. There are so many ways to say it. The only thing you say that has real meaning is what you say in deeds. When you neglect your duty, when you stay away, when you complain, when your own interests precede the interests of the church, you join the chorus of those who would destroy your church.

I not only believe that the church still has a place in modern life. I believe it has a greater place. I believe that the golden age is not behind us but before. I believe that we can do a greater work than our fathers. We have more, we have better preparations. The needs of our day may be different but they are no less real, no less pressing.

Men still need salvation; men still need comfort in distress; men still need something to cause them to lift their eyes to the hills.

Saving men is the first great work the church has to do. Then it must work to the conservation of God's harvest. It is not enough to get people into the church, we must keep them in. Conversion is the first step toward salvation, but it is not salvation—salvation must be worked out. The vision of the church must be enlarged. Our work is not all on the Fayetteville District. We are a part of a world

organization. Our vision cannot be limited or we will lose it.

The church's liabilities are its members who fail to live up to its responsibilities and privileges and opportunities. A member at home on Sunday is doing the church more harm than all the sinners in town. A member who fails to do his duty; who so far forgets himself that he lets sinners see and hear him do and say things that a Christian should not is doing the church harm.

The church has stood persecution and grown, for every one who died at the stake, another arose to take his place and if need be to die also. The church has even stood division within itself, fights within, men may fight and divide along the line of principles. But I wonder if the church is going to be able to withstand indifference and carelessness.

Sometimes it seems that the church has caught up with its ideals. Our denomination came into being because Negroes had needs that were not being met. They needed the moral stimulus that comes from doing things for ones self. They needed schools. These two needs became the motive power of the infant organization. Now the church has grown large—the state has taken control of the schools. We have not had vision enough to keep our ideals ahead. Well we have not caught up with the ideals of Jesus. He wants us to become Sons of God in deed and in truth. He wants us to overcome to the fullest extent. He wants us to be holy as he is holy. We have not yet established the principle of the Brotherhood of man. There are still man dying under the shadow of one's churches. Let none hear you idly saying. There is nothing I can do. While the souls of men are dying and the master calls for you.

The assets of the church—

1. Leadership—proved by long years of experience. Men chosen of God. Brother we can not escape the role and responsibility of leadership. God called you—set you apart—qualify.

The church has thousands of members, as able and intelligent as any similar group in the world. Many who are doing a good day's work for God and Zion. But none of us have done the best we could. What a power for God this old Fayetteville District can be if we but confidently and conscientiously pool our interests—3 or 4,000 people united and marching under the banner of King Jesus are invincible.

I do not fear what sinners can do to us. I do not fear what other denominations will do to us. I only fear what we can do to ourselves.

We have a church program that will save any community who

will support it. Sunday Schools for teaching God's will and God's way. Preaching for instruction and guidance, and inspiration. Choirs to develop singing ability. Class meeting, V.C.E., Clubs for social and community work. The only thing needful is that we use them.

Finally the greatest asset that the church has is Jesus. God made man, who lived and died to found the church. He is the only thing in the world that men can have without regard to race. Wealth or merit all one has to do is just claim him for his own—In God's own way he will come into that man's heart and set up his throne. The church's greatest business—the one thing that will always be a challenge to its leaders—is to help men see Jesus.

In order to render a fuller service to our communities we have some needs. Most of our churches were built with another generation in mind. This is true of both the buildings and the organizations. Many of the buildings are in need of extensive repairs and some should be rebuilt to meet the challenge of a new day—as this is true of the buildings, it is also true of the organizations. It is true of our attitudes and concepts. For God has moved the anchors of the past further up the hills. He drew his children with cords of love from the idea of a God for every need to the concept of one God the maker and ruler of the universe. He drew us from the altar of sacrifice to the altar of prayer. He drew us from a shrine in Jerusalem to the family altar. He lifted us from slavery to freedom. He is now directing us on to higher ground. If we can go there opens before mankind new vistas of service and love. If we dawdle in the valley to play, God will find other men to go on to higher ground, but we will die. This day demands not less of giving of consecration; of training it demands more. Many of the things we have talked about and dreamed of will have to become real.

As we contemplate our needs let us not count God short. Yes, we can do a better job. We can have better churches. We can have better trained leaders. We can have a program of leadership training. No, it will not just happen, under God we will have to bring it about. We can if we become not weary in well doing.

We wish to thank the following for sales of Histories recently. Attempting to recall the list while riding across the nation, we may omit some but it will be unintentianol:

Dr. W. A. Hilliard, Detroit, Michigan; Library of Moscow, U.S.S.R.; Fisk University; Emory University; Minneapolis Public Library.

Address by
HON. GEORGE M. LEADER
GOVERNOR OF PENNSYLVANIA
Before
NATIONAL CONFERENCE ON POLICY AND STRATEGY
IN SOCIAL WELFARE
Friday, May 10, 1957
Ritz-Carlton Hotel, Atlantic City, N. J.

"Governments", said William Penn, "go by the motion men give them."

These are the wise words of a wise man. If more people knew and believed them, government would be a great deal better than it is.

To me, Penn's words mean that government is as good as the voters try to make it—or as bad as their neglect allows. For men create government in their own image. Society, looking at government, is society seeing its own image reflected in a mirror.

Is government healthy, moral, ethical? Then society is the same way. Is government venal, corrupt, callous? Then society has made it that way.

Not long ago, the Wall Street Journal quoted a distinguished businessman, a National Leader, as saying:

"Basically, businessmen regard politics as a necessary evil."

Every man is entitled to his own opinion. This doesn't happen to be mine.

Politics can be evil, but it isn't necessary. We in America prefer to believe that politics is a necessary good.

If this important man believes that the politics of his city, state, or Nation is as bad as he thinks it is, as smudged with the fingerprints of lesser men, why doesn't he do something constructive about it?

Isn't he rather like the Pharisee of whom St. Luke tells us? You will remember that the Pharisee stood in the temple and offered this prayer:

"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and I give tithes of all that I possess."

Standing some distance away, the publican, afraid to "lift up so much as his eyes unto heaven, smote upon his breast, saying, God be merciful to me a sinner."

All of us know which man "went down to his house justified."

The Pharisees, unhappily, are always with us. But here's what they forget:

Religious Americans created for themselves a government under God. They began the job in 1776, and nourished their ideals with blood and sacrifice. With toil and patience, they built this government—brick by brick—as men who believed in the importance of what they did.

They have died when necessary to maintain this government, and the freedoms it secures, through Civil War and foreign wars. They have patched it here, strengthened it there, loosened it where its bonds constricted—always expending their energies recklessly to keep it strong.

For nearly two centuries, Americans have toiled at the unending task, bringing to their work as much humility as fortitude, and asking God's guidance and blessing every step of the way.

If, now and then, someone breaks a window in the mansion of liberty, thank God we always have men ready and willing to repair the damage.

Call those men publicans, if you like. In terms of Luke's parable, they are more apt to be publicans than Pharisees.

Or call them politicians, remembering that Jefferson and Jackson and Washington and Lincoln were among their ranks.

At this point, you are probably wondering whether I am making a speech to the jury in defense of politicians. To some extent I am. But I am also going to talk about the interaction of Christianity and government in this great Country of ours.

To begin with, it isn't easy to be a Christian. Saints are few for the roads to Nazareth and Galilee are rocky and steep. But those roads are well-marked to ease the pilgrim's progress, and only the blind can fail to see the signposts of Christ's direction.

There is nothing equivocal about Christ's teaching. All Christians know that "every good tree bringeth forth good fruit," and that the important thing is what we produce, not what we profess.

Do you remember the ruler who went to Jesus and asked, "what shall I do to inherit eternal life?" Christ said to him:

"Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother."

To this, the ruler replied: "All these have I kept, from my youth

up."

"Yet lackest thou one thing," Jesus said. "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven:

"And come, follow me."

St. Luke doesn't tell us how the story ends. He simply says that the ruler was very sorrowful because he happened to be very rich.

Personally, I have always doubted that he accepted Christ's challenge to "Come, follow me." Few people have in the past 1900 years, for it didn't take mankind long to learn that it was easier to preach Christianity than to practice it.

And so we see all around us the men and women to whom Christianity is little more than a socially acceptable hobby, suitable for indulgence on Sundays only.

They are perfectly nice people: nice people in nice clothes, driving a nice car to a nice church on a nice Sunday.

And secretly, they believe that Christ's teaching is much too impractical for this mundane world—at least for six days a week. Sunday they'll hear the sermon and join the hymns. Monday they'll write their Congressman and ask him to cut such fat out of the budget as the portion devoted to health, education and welfare.

As for politics? It is a dirty business at best, they'll tell you: decent people don't get involved in it.

I happen to agree with william Penn, however, who wrote:

". . . religion, pure religion, I say standeth not in wearing of a monk's cowl but in righteousness, justice and well doing."

I happen to think that you can't be a responsible Christian without being a responsible citizen. Pontius Pilate washed his hands of his responsibility; but he is a poor model for the citizens and elected officials of a democracy to follow.

Christ didn't wear a monk's cowl, or preach from the safety of an ivory tower. He participated in the problems of the world as much as any man who ever lived. He could, for example, have pretended He didn't see the moneylenders in the Temple. He didn't. He cast them out.

And in so doing, He demonstrated a man's role in his society, his community, and the day-to-day business of his times.

Christ believed in the idea of personal responsibility.

We, on the other hand, tend to delegate our Christian duties.

We leave the headaches and brickbats of public life to the politician; we leave the trying problems of teaching a child to to the

schoolteacher; we leave the poor to the social worker; we let our clergyman visit the sick.

This simply is not good enough. No machinery has yet been invented to take over the responsibility of the individuel Christian.

Remember that politics does not begin and end with the politician; a child's teaching does not begin and end at the schoolhouse door; all the social workers in the world cannot ease our responsibilities to the needy; and we cannot foist off upon the clergymen our individual duty to visit the sick.

Christ was the prototype of the active Christian.

I suggest to you that a democracy must also be actively Christian. For where the people rule, the people are responsible; and if they profess Christianity, they must logically search for men who will bring Christianity to government.

And that brings us to another question:

Is it practical to apply Christ's teachings to government?

Certainly—if enough people really believe on weekdays what they profess on Sunday.

Then how should a Christian government go about it?

To begin with, I suggest that it take Christ's teachings literally. Jesus was a man of the spirit, but He was even more practical than the National business leader of whom I told you. He knew the need for feeding the hungry, for giving drink to the thirsty, for clothing the naked, for curing the sick. And He did something about it.

Can any Christian misunderstand the meaning of these words:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here we are, believing in the brotherhood of democracy, having been taught the brotherhood of Christianity, enjoying an abundance unequaled in the history of nations. Isn't our course clear?

Won't we be tarnishing all our beliefs unless we replace America's concern for property with concern for the well-being of people?

Let me tell you a little something about Pennsylvania. It is my home State, and I know more about it than any other.

Churchgoing men and women—nice people, all of them—have believed, for many years, that the less government did for Pennsylvania the better off everyone would be. This conservative philosophy was probably based upon the honest opinion that any other course would erode "free enterprise" with the acid of so-called "dogoodism."

Now I believe in free enterprise just as much as the next man,

if not more. But I see no contradiction between free enterprise and Christian government.

In any case, when I assumed office, Pennsylvania was in a sorry plight.

Our mentally ill were not being cured; they were simply segregated from those more fortunate and housed in severely overcrowded, sadly understaffed institutions.

Our severely retarded children were in hospitals packed to 130 per cent of capacity. Thousands more waited for admission, with application lists so long that many could expect ten to twenty year delays.

Out-of-work men lost morale while State Government talked learnedly of unemployment cycles.

Our children went to schools so crowded that classes overflowed into the halls of buildings that were usually obsolescent and often dangerous.

Our men and women of labor crossed their fingers and prayed they wouldn't be injured on the job, because workmen's compensation was so poor.

Most of our handicapped children were being denied their right to an education.

These are simply situations chosen at random, for the list from which I select them is long. But all of these examples have one thing in common:

They involve the welfare of human beings.

Welfare, mind you, is not simply a word copyrighted by social workers. It is a condition that applies to human beings. It represents the difference between existing and living; between cure and custody; between the helping hand and the cold shoulder Concern for people's welfare is a far cry from what we often hear called "the welfare state."

And we in Pennsylvania felt that concern.

We took as our yardstick the standards of literal Christianity. Against it we measured each problem, and each proposed solution.

In a heartening number of cases, we found that our method would work in spite of public apathy and official opposition.

For not all Pennsylvanians were apathetic. Some of them rolled up their sleeves and showed some real Christian muscle.

They made the difference between success and failure.

Here, then, is where the churches of America must play their

part. They must be alert to what government is doing. They must encourage their members to take part in civic affairs. They must be militant in the process—not only in opposition to the things they consider harmful, but in support of the things they consider good.

Government, you know, has changed. No longer does it merely prohibit and enforce. Government in America has now come of age, and concerns itself also with hundreds of different services to people.

This is, I think, as it should be. And I doubt if Christ would disapprove, for as St. Matthew wrote, "the Son of Man came not to be ministered unto, but to minister."

The New Testament is studded with examples of Christ's ministry. It involved cleansing the leper; saving the prostitute from the stoning; healing the sick; restoring sight to the blind; making the lame to walk; removing the demons from the possessed.

For ordinary men and women, lacking Christ's divine gift of love, these are seldom pleasant duties. But if we believe as we say we do, they are essential to the admonition that we love our neighbor; and they are rewarding to those who perform them.

Nonetheless, we tend to avert our gaze from the mental hospital, from the institution for the severely retarded child, from the juvenile delinquents' home, from the adult offenders' prisons.

One of our mental institutions—Danville State Hospital—cares for some 2,600 people. Of these, 791 patients have had no visitors, no letters, no communication of any kind since the day they entered.

Where are their friends and families and relatives and fellow workers and schoolmates? Are they, as Christians, behaving as Christians? Where are their ministers and clergymen?

I'm sure that all of them are nice people. But niceness isn't good enough for either an individual Christian or the government under which he lives.

The world needs positive Christians, strenuous Christians, muscular Christians in the doing of good.

And if we can rally enough of them in America, we can establish and maintain true Christian government.

The sort of government I want to see will follow the teachings of the Man of Galilee.

For if Christ taught the multitudes, so Christian governments must teach the many.

If Christ fed the hungry, so must we help feed those who cannot

feed themselves.

If Christ healed the sick, so must we provide decent hospitals for those who cannot otherwise afford them.

If Christ cast out demons, so must we care for, and attempt to cure, the mentally ill.

Do you ask if this is practical? I say that it is. I say that it is just as practical as the Golden Rule, just as practical as Christ Himself.

Christianity is the most practical way of life ever devised.

In a problem-filled world shadowed by the fear of Armageddon, sometimes the human spirit quails and the brilliant minds go blank.

But the remedies for fear and confusion are still there if man will use them. They are in the teachings of Christ.

All we need do is apply them, and the problems become challenges:

Challenges to our dedication and belief.

Let us pray that we find strength to accept those challenges with good heart and calm spirit, and that we shall not be found wanting in our acceptance of each individual's share of Christian responsibilit·

PLAN NOW FOR THE GENERAL CONVENTION (ON CHRISTIAN EDUCATION) YOUTHARAMA

WHAT IS THE YOUTHARAMA? In planning for the 1954 General Convention on Christian Education (Louisville, Ka.) it was decided to climax Youth activities by a talent contest participated in by the young people of the A. M. E. Zion Church. The purpose is to stimulate interest in music (vocal or instrumental), oratory, dramatics or any other appropriate interest of Christian youth. Again, in 1958 the Christian Education Department is sponsoring this event in connction with the General Convention.

WHO MAY PARTICIPATE? All unmarried youth, 15-24 years old, active members in Christian Education in any A. M. E. Zion Church are eligible to enter the Preliminary Elimination Contests in their respective local churches (see the Youtharama in the Local Church). The contestant judges best in the local church in a given Presiding elder's District will contest against each other in the District Elimination Contest. The winner in the District will then participate in th Annual Conference Youtharama where a representative will be chosen for the Episcopal District Contest. The finalist in the Epis-

copal District Contest will represent that area at Columbus, Ohio, in July 1958.

SUBJECT MATERIAL. As stated above contestants may enter any of several fields such as music, oratory, declamations, story-telling, dramatics, skits, tc. The Christian Education Department, however, insists that the contribution be kept in close relation to the Christian nature of the Convention.

WHAT SHOULD INTERESTED YOUNG PEOPLE DO AT THE LOCAL CHURCH LEVEL? Signify their desire to participate to their local ministr, church director of Christian Education, Youth Director, Advisor of the Christian Endeavor or some other person in charge of youth work in th church.

In each Annual Confernce and Episcopal Area the Christian Education Department is requesting the Bishop of the Conference or Area to appoint Special Committees to work with the Area, Regional and Conference Directors in promoting Presiding Elder District, Annual Conference and Episcopal District elimination contests. It is suggested that the Special Committee be made up of representatives of each of the several annual conferences so that the contests will progress under adequate guidance in each of them.

It may be that the Bishop may decide that this responsibility should be delegated to the Annual Conference, Regional or Area Directors. In that event it will be expected that the Directors of Christian Education will promote the contests on all levels in their respectie spheres of activity.

A schedule should be drawn up in each District (Episcopal) providing for elimination contests at each level so that the one selected for the District (Episcopal) will have ample time to prepare for the General Convention Youtharama. For example:

By February 28, 1958, winners of local church contests should have been decided.

By March 31, 1958, winners of Presiding Elder's District contests should have been decided.

By April 30, 1958, winners of the Annual Conference contests should have been decided.

By May 30, 1958, Episcopal District contestants should be registered with the Christian Education Department, 128 East 58th Street, Chicago 37, Ill.

For further information write: Christian Education Department, 128 East 58th Street, Chicago 37, Ill.

A PRINCE IN ISRAEL*

by

Stephen Gill Spottswood

II Samuel 3:38—"Know ye not that there is a prince and a great man fallen this day in Israel?"

Introduction:

Here is a fitting text for today—taken out of context for purely rhetorical reasons. However, it is loaded with the deep philosophy of Jewish history and portrays the well-kept steps erected by the Israelites in their progressive ascent to the plane of theocracy which became their highest joy and their immediate judgment-seat.

Wordsworth, in his INTIMATIONS OF IMMORTALITY, expresses a great human conviction as follows:

> "Our birth is but a sleep and a forgetting;
> The Soul that rises with us, our life's Star.
> Hath had elsewhere its setting
> And cometh from afar;
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home."

A PRINCE IN ISRAEL—This is a great phrase to conjure with. Here are exposed the gleaming, bleeding path and the laconic literature which connect early man and the kings of Israel's short-lived monarchy. The evaluation of the ruling class in Israel is well-nigh kaleidoscopic in its swiftly moving scenes of the pageant of theocracy. First, the patriarchs who built their altars in the wilderness and bade all within the camp bow down to worship, as the fires of sacrifice filled the air with ascending smoke and bathed the atmosphere in the aromas of the offering. Then the rise of the priests who became the profession leaders in tabernacle, synagogue and temple. The finest flower of Israel's concept of the Kingdom of God bloomed in the era of the judges—men who definitely sensed that they were the viceroys of the Almighty, delegates from the palace of the Jehovah, to mete out the justice and mercy, righteousness and wrath, exacting the loving kindness of the God who declared, "I AM, THAT I AM!"

It was an awkward step from the judges to the kings. While the Davidic kingdom was victorious in war and the Solomanic kingdom achieved great material wealth and splendor, it is a sad fact that

when kings arose in Israel that the decline of her power began. Her kings were ,theoretically, as consecrated as her Judges but they lacked the sanctification which accompanies the absolute enthronement of God.

Despite the fact of the decline of Judaism under the kings there crept into the usages of their writers—historians, poets, philosophers and prophets— constant references to "princes"—not to kings, in connection with the line of godly government, but *princes.* The prince is the heritor of all that has gone before him in the royal succession and is best fitted to move into his own sphere of sovereignty. Therefore, he bridges the gap between the former state of affairs and the latter development of his kingdom. The Psalm (45: 15 – 16) for the sons of Koran from Shosanmum illustrates this point:

"They shall be brought
Into the king's palaces.
Instead of thy fathers
Shall be thy children,
Whom thou mayest make princes
In all the earth."

The transition is further attested in the wisdom literature (Proverbs 8:15):

"By me kings reign
And princes decree justice."

And to complete the transition (Ecclesisastes 10:7):

"I have seen servants upon horses
And princes walking as servants
Upon the earth."

Let us say in brief that the prince in Israel became the synthetic representative of the highest ideals of theocracy and the summum bonum of earthly kingdoms: a blending of a man with the better elements of spiritual revelation—somewhat of a prototype of the Christ—somewhat of a prophecy of *the ultimate man.*

A PRINCE IN ISRAEL

William Blake's GLASTONBURY HYMN, possibly a bit paraphrased, speaks volumes for GEORGE MELVILLE OLIVER who has served this church*, for well-nigh a quarter of a century and Zion Methodism for nearly sixty years:

"And did those feet in ancient time

* Eulogy—funeral of Dr. George Melville Oliver.
* St. Paul's A.M.E. Zion Church, Toledo, Ohio.

Walk upon England's mountain green?
And was the holy Lamb of God
On England's pleasant pastures seen?

Bring me my bow of burning gold:
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental flight,
Nor shall my sword sleep in my hand,
Till we shall have built Jerusalem
In England's green and pleasant land."

By any standard of measurement, Dr. Oliver was a *prince in Israel.* In religion he was a shining example of devout, consecrated living. As churchman, he was a model of consistency and erudition. As pastor, he cared for his flock like the Good Shepherd. As preacher, his lips were touched by a live coal from the altar of his passion for the GOSPEL.

A PRINCE IN RELIGION

From the early days of his conversion in youth to the flickering twilight of his old age, Dr. Oliver maintained a "growth in grace and in the knowledge of the Lord and Savious, Jesus Christ", that marked him as the master of his fate and the captain of his soul. He searched diligently for the truth as revealed in Christ and then charted his life's ship to sail over the stormy seas of this mundane experience with the GREAT MASTER in his ship, who arose in every crisis and rebuked the winds and cried, "Peace, be still!" George Melville Oliver walked the highways of life, the streets of mighty cities, the paths that led to the doorways of parishioners and patrons with the steadfast tread of one who knows that

"There's a highway to heaven;
None can walk up there but
The pure in heart . . . . . .
We (I am) walking up
The King'shighway!"

The religion of George Melville Oliver could testify in the affirmative to the questions raised in Walt Whitman's SANDS AT SEVENTY: "Have you learn'd only of those who admire you, and were tender with you and stood aside for you? Have you not learn'd great lessons from those who reject you and brace them-

selves against you? or treat you with contempt or dispute the passage with you?" Even as Dr. Frederick M. Eliot suggested in his RELIGION IN SILVER SLIPPERS, "Recognition of our own weak points and to set about the business of curing them. Discovery of unexpected resources of strength within ourselves and the possibility of developing those inner resources—to achieve results of a positive kind." Dr. Oliver's religion was like that: Strong in the Lord and in the power of His might; saved and sanctified and kept by power divine!

The glowing tribute paid to Dr. Oliver is that *he was a churchman.* He loved the principle of the kingdom of God; he literally immersed himself in the doctrine, dogma, ritual, symnology and discipline of the church. The lines written by Cardinal Spellman when he secured the red-hat well express the spirit of Dr. Oliver as a churchman:

> "This is the God-like way, the God-like life
> That each of us must live; and living, reap
> Rich harvest where no riches grew before.
> We who would gather in the autumn days
> Of life, must learn to sow, bravely to give
> For only those who sow may hope to reap
> The fulsome harvest that alone they gain
> Who measure life in terms of give, and find
> Full payment in the Master's greater love,
> Reward beyond all measure; and their gifts
> Still theirs, beyond attrition of the years.
> Dear God, bless us with this, the spirit of
> Your Son. No nation from your hand has drawn
> A greater largesse of the things of earth.
>
> No land has offered for her children's good
> So large a measure of these gifts that are
> Intangible—our liberties, our hopes.
> To be the friend of all, the foe of none,
> To win our victories upon the field
> Of peace, and seek this peace for all mankind,
> Not for ourselves alone, a place and right
> To live; as a Good Samaritan, patiently
> To heal the festered wounds that gall mankind;
> To live God's plan at home, abroad, and humbly

Pray the guerdon of the Master's grace
Upon our hearths, our homes, our blessed land,
Upon our children's children, till the world's
Span of fleeting time shall come to end,
Bless us, dear God, contrite, we kneel to THEE!"

George Melville Oliver's face was set as a flint Zionward in the morning of his life and he never wavered scarcely ever taking a sideward glance. He carried himself as a churchman. Impeccable in dress, resolute but sentitive in physiognomy, steadfast in will, upright in posture, he bore the mark of the saintly churchman before God and man. He approached the Holy Altar with an upright, regular step! Behold the position of the Sacrament, he bowed low and cried, "Holy, Holy Holy, Lord God almighty—Heaven and earth are full of THY glory, O Lord, Most High!" He was a *princely churchmen.*

The most human thing about this business of the ministry (and probably the most divine as well) is the pastoral office. He was *a prince of pastors.* Long pastorates in great cities of our country, including a quarter of a century in Toledo, testify to the fact that Dr. Oliver was one of the greatest pastors we have produced. The round of effective pastoral ministry is denoted by such links in the chain of cities where he served: Salisbury, Washington City, Philadelphia, New York City, Chicago and Toledo. Wherever he went, sinners were saved, believers were sanctified, the sick healed, the poor had the gospel preached unto them, lame men leaped like harts, tongues of the dumb sang, blinded eyes were opened, streams broke forth in the desert, wildernesses blossomed like roses and there was cast up highway for our God; men became new creatures in Christ Jesus; new songs were upon their lips, even praises unto God and a contribution was made toward the cloud of witnesses which inspires men to "run the race with patience that is set before them, looking unto Jesus, the Author and Finisher of their faith."

This princely pastor began his pastoral office at home with family prayers and ended his day's work with readings from and interpretatations of the Bible. He pastored his flock, good shepherd that he was; he pastored the community as he permitted his personality to penetrate the life of the cities where he served. He pastored the Connection while he served on the administrative Boards and in the General Conference, always carrying with him the spirit of the Christ and

softly but positively asserting his considered convictions.

If George Melville Oliver coult choose a final category for our consideration, I am sure that it would be preaching. He was *a princely Preacher.* First, he spent long hours in preparation of his messages: long hours in prayer and meditation; long hours in reading and the selection of material. His is probably the best library amongst us. When he took a text one could be assured that its exegesis, exposition and application would be treated respectively to the fullest degree and the wealth of supporting material, gleaned from familiarity with the original languages, widespread reading, exhaustive and deductive treatment of the news, reports, and current events within and without the church, would appear before he would utter the final syllable of his discourse. Now the princely preacher's voice is silent, having solved the dilemma of mortality.

Dr. George Arthur Buttrick, in his CHRIST AND MAN'S DILEMMA, has this to say relative to the dilemma suggested by death: "There is no solving of the dilemma of our mortality without a prior solving of the dilemma of our wickedness. But by the mercy of God, a Man come who is completely one with our life that His redemption is wrought in us, and who is so completely one with God that He can grant the renewal which our poor creaturehood and our vitiated will can neither devise nor snatch. Note how the New Testament stresses His identification with our life: HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN. The cry or dereliction on the cross perhaps means that He knew our sense of lostness even to the (momentary) loss of God! Note the stress on His identification with God's life: IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY. That revelation is more than pardon: it is the very renewal of life in its eternal purpose."

This was the kind of gospel Dr. Oliver preached and now he stands renemed and immortal in the life that it Eternal.

More than a year ago he began to weaken. But the intrepid soldier of the Cross would not rest until he had crowned his ministry at St. Paul's Church by leading the people into this cathedral of worship where we gather today. All Zion Methodism is indebted to the leader who gave us this church! And then, after a few glorious months, this dear follower of the lamb, weakened a bit more and had to give up, altho he never

"Feared to own His cause

Or blushed to speak His Name."

Approaching his ninetieth birthday (Feb. 24, 1931) Justice Oliver Wendell Holmes of the United States Supreme Court wrote this message of greeting to the State College of Washington: "On the eighth of March, 1862, 69 years ago, the sloop Cumberland was sunk by the Merrimac, off Newport News. The vessel went down with her flag flying—and when a little later my regiment arrived to begin the campaign of the Peninsula I saw the flag flying above the waters beneath which the Cumberland lay. It was a lifelong text for a young man. Fight to the end and go down with your flag at the top of the mast. I hope that I shall be able to do it—and that your students may live and die by the same text."

George Melville Oliver was able to do it. Although slipping beneath the waters of final sickness, his flag was at the peak! St. Paul's new church edifice was "flying above the waters!

John Bunyan, in his PILGRIM'S PROGRESS, shows Christian bound for the Gate of the City—"Now I further saw, that betwixt them and the Gate was a river—entering the water, Christian began to sink—but Hopeful (always by Christian like Mrs. Oliver has stood beside her prince) added these words, "Be of good cheer, Jesus Christ make thee whole"—And then Christian broke out with a loud voice, "I see Him again; and He tells me, 'When thou passest thru the waters, I will be with thee and thru the rivers, they shall not overflow thee'—Thus they got over—they left their mortal garments behind them in the river—they therefore went up with much more agility and speed, though the foundation upon which the City was framed was higher than the clouds—they went up thru the regions of the air, sweetly talking as they went,—'You are going now to the Paradise of God', the ministering angel said, 'You must there receive the comfort of all your sorrows; you must reap what you have sown, even the fruit of all your prayers, and tears and sufferings for the King by the way—there also you shall be clothed in glory and majesty and put into an equipage fit to ride out with the King of Glory'. While they were thus drawing to the Gate, a company of the heavenly hosts came out to meet them—to whom it was said by the other two Shining Ones: 'These are the men who have loved the Lord when in the world and have left all for His Holy Name'—Then the Heavenly Hosts gave a shout saying, 'Blessed are they which are called to the marriage supper of the Lamb!' "

It must have been something like that when George Melville

Oliver passed thru the final trails of his pilgrimage—now he is past the Gate of the New Jerusalem and ensconced in one of the many mansions in God's House, the heavenly land—Beulah Land—

"Where the flowers bloom forever
And the sun is always bright."

"Know ye not that there is a prince and a great man fallen this day in Israel?" But in the fall of this Prince of Israel, there begins an immortality and an eternal companionship in the City of God, of George Melville Oliver, a prince in Israel and God's only begotten Son, the PRINCE OF PEACE.

PERTINENT PARAGRAPHS

Rev. Simon Maker (Kentucky) is building a new semi-rural church which actually plans for Christian Education.

Rev. Felix S. Anderson at Broadway is planning for next year's city-wide (Zion) Institute assisted by the Zion ministers of Louisville.

Rev. C. W. Turns (Varick, Philadelphia and Baltimore) is doing well in his work at that point.

One of those Carson boys (Victor, we believe) has constructed a beautiful Second Church in Camden (N. J. Conf.). We understand W. B. Brown is now pastoring the Second Church in Paterson (same conference).

The New Jersey Conference (we hear) (Bishop Shaw) gave substantial amounts to Clinton Memorial, Newark (for improvements) and Metropolitan (Jersey City for building fund) at the last Annual Conference. Earlier, Camden Second had been aided.

Rev. Mrs. Greene, at Auburn, N. Y. has done a great job in redecorating Thompson Church. Those visiting the Connectional Council saw it all.

WHAT THE NEGRO EXPECTS OF AMERICA

Rev. A. A. Perry, Old Goler Church, Winstan Salem, N. C.

"Thou shouldest receive him . . . . . not now as a servant, but above a servant, a brother beloved."

In this letter of Paul's to Philemon we see his true greatness. Paul is making a plea for Onesimus, Philemon's runaway slave. He was a good for nothing fellow before he met the Apostle, but after he came under the influence of this great christian man, he became a worthy character. Paul's attitude towards this unfortunate man should be a fine example for us to follow in our relationship to each other. Paul took the worthless fellow into his confidence, loved him, trusted him, and made him a better man. That is what the unfortunate man expected of the Apostle. If the Apostle was a follower of Christ, it would be expected of him to have compassion on the poor, and to show him a better way. Before christianity there were many gulfs dividing people. There was race, sex and conditions. But when Christ came He began to fill up these gulfs by making no distinction among us. And the words of the Apostle ring true here: "There is neither Jew Nor Greek, there is neither bond nor free, there is neither male nor female; for y are all one in Christ."

The Negro here in America has suffered similar embarrassments to that of Onesimus. He, too, came to America as a slave. It seems providential that he came to this country under such great christian influence, and under such marked civilization. In the process of time but as a free man he has become very valuable. We attribute that to the good influence of the christian religion. Since his freedom he has made great progress, but there are greater achievements he is striving to make. We are thinking now in terms of brotherhood, and what does the American Negro expect of America?

I. The Negro Wants a Full Opportunity to Make a Living

The Negro came to America and felled the forest, and cultivated the crops. He has done that very successfully. But increase in population, and in wealth necessitated his moving out into new fields of labor. There was a time when the Negro was localized to the farms, but with our expanding civilization he is found living in all parts of the country. Being found living in all parts of the country he must find employment in those fields where he is living. The greatest problem the Negro finds in the matter of employment is his restriction on account of color. That makes an embarrassing situation for him. If

the Negro is deprived of a full opportunity to make a living certain conditions develop. One is few jobs with small pay. The result of that is he lives from hand to mouth, and has no assurance for security. The worst thing that could happen is a large number is thrown out upon the hands of charity. This is the most expensive method of living of all. It breeds poverty and crime of the worst sort, and in the end it breaks down the morale of a people. A man's great concern is his meat and bread.

Make it possible for him to get that, and he will listen to topics of a common interest. The American Negro expects the Christian Church to help break down those economic barriers, and give him a free access to labor and to live. That is the thing that rests most seriously upon his mind. The Negro wants a job, so that he might decently support his family. If he keeps well employed he can do that. He can have a good home, with the necessary comforts of life. He can educate his children, so that they might be prepared for life. He can support his church, and all other public institutions which demand his attention. But deprived of a job he falls into the hands of charity, and this the most undesirous place for him.

II. The American Negro Expects Justice in the Courts

The Negro, like all other races is not exempted from crimes, but we have a law in the land, and the law should bring all crimes to the court, and give them an impartial trial. You cannot stop a man from committing crimes, but you can encourage him to refrain from committing crimes by showing him a better way, teach him a nobler life, and endow him with high ideals. Crimes are partly due to ignorance and partly to low ideals which usually result from economic handicaps. Educate the Negro, give him full opportunity to make a living and he will commit less crimes. When the Negro comes before the courts let him be judged according to law and not according to the mob. Mob rule does not help the Country. It is a disgrace to it. This applies to all kinds of cases. Let the law take its course.

III. The Negro Expects Fair Play

The most unfortunate thing that comes to the American Negro is foul play. We can see that in so many instances in American life. One instance is when a Negro commits a crime involving another race, and worse still when a female of the opposite race is involved. When the Negro commits a crime involving the race, public sentiment is created against him and his race. In many instances the whole race has to suffer for what one of its members does.

When the Negro commits a crime it is usually specified in the daily papers as a Negro. Why make the distinction when the Negro commits the crime and not make a similar distinction for the other races? When John Jones commits a crime, if he is a Negro, it is usually so stated in the daily press, but if it is John Jones of another race, mention is omitted. When the distinction is made, classifying the individual as a Negro, the whole race is put on the spot. That is unfair to the Negro race, and it hurts not helps the race. I wish by some good human ingenuity and christian spirit that would cease to be. Why should the Negro race have to suffer for what one of its members does?

The best way for the different races to get along in this country is to take Christ for their guide. Whatever Christ's attitude was towards other people should serve as an example for us. Christ made no distinction among the races. He loves them all, and he tries to save all of them. We can go further as different races and nations if we learn to love each other more, and to hate each other less.

Do unto others as you would have them to do unto you. When an issue is at stake, put yourself in the other man's place, and do unto him like your would be done by. Here our christianity is at stake. How can we love our Father in heaven whom we have not seen, and hate our brothers here in this world whom we see daily? Christianity says it is impossible. Our christianity stands or falls with our attitude towards our brethren. Let us play fair with all races and nations, and it will not be long before the kingdom of God shall fill the earth as the waters that cover the sea.

Yes we are crying. Do you know that it now costs us twice as much to learn you did not receive your REVIEW? Please, Ministers, inform us early when you move. The following magazines not delivered cost us almost half as much as it did to deliver 1400 others: P. F. Thurston, Eli Plumer, J. C. Carothers, C. R. Thompson, W. L. Prather, Cass Bledsoe, L. C. Clarke, R. K. Evans, E. D. Strong, R. D. ampbell, R. L. Wells, D. W. Bradley, A. W. Ricks, Edna Bundle, Myrtle Roland, J. T. Boston, H. R. Warren, Gorn Goven, Vernon Pike, D. G. Rembert, Ellis Gibson, C. A. Lowe, J. F. Douglas, Dennis Fletcher, L. J.Baptiste, David Sherill, L. J. Montgomery, J. E. Gordon, Brittena Roberson, L. J. Bell, P. D. Hopson, J. H. French, T. M. Holsey, R. C. White, Ed. Miller, J. B. Watson, E. T. Pugh, G. S. Rivers, J. A. Belton, H. C. Simmons, Dearl Blake, etc.

WHY CHRISTIANS GO TO CHURCH

Sermon preached by Rev. H. A. Keaton, retired minister of the Western North Carolina Conference

(St. Luke 10: 27)

THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND; AND THY NEIGHBOR AS THYSELF.

I. THOU SHALT LOVE THE LORD

This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of true religion is comprised in thus loving God and our neighbor.

It may not be necessary to inquire into the literal meaning of the word love. Love is always active, and will act in every way; for he who loves us with all of his affection desires to carry forward the beloved object in order to possess and enjoy it. He who loves is sincerely contented with and rests completely satisfied in that which is the object of his love, and rests because of that which he loves. He rests with fixed admiration and contemplation; so that genuine love changes not, but always abides steadily attached to that which he loves.

II. AND WITH ALL THY SOUL

He loves God with all of his life. He is made to give, and ready to give up his life for Christ's sake. To endure all sorts of torments, and be deprived of all kinds of comforts, rather than dishonor God, who employs life with all of its comforts and conveniences, to glorify God, in, by and through all; to whom life and death are nothing, but as they come from and are led to God.

From this divine principle sprang the blood of the martyrs, which became the seed of the Church. They overcame through the blood of the Lamb, and loved not their lives unto their death. (Rev. 14:12).

III. AND WITH ALL THY STRENGTH

A Christian exerts all of his powers of his body and soul in the service of God; for the glory of his maker spares neither labor nor rest; who sacrifices his time, body, health and ease for the honor of God his divine Master. He employs in his service all of his goods, his talents, his power, credit, authority and influences.

IV. AND WITH ALL THY MIND

He loves God with all of his mind who strives himself to

know God, and his holy will; who receives with submission gratitude and pleasure the truths which God has revealed to men. He studies art and science in so far as it is necessary for the service of God and uses it at all times to promote his glory. He forms projects and designs in reference to God and in the interest of mankind. He banishes from his understanding and memory every useless, foolish and dangerous thought which has any tendency to defile his soul or turn it for a moment from the center of eternal repose.

He sees God in all things, thinks of him at all times, has his mind fixed upon him always, acknowledges him in all of his ways; begins, continues and ends all of his thoughts, words and works to the glory of God. This is the person who loves God with all of his heart, life, strength and intellect.

He is crucified to the world and the world to him. He lives yet, not he, but Christ lives in him and is changed into the same image from glory to glory constantly looking to esus the outhor and perfector of his faith. He receives supplies of enlightening and sanctifying grace, and is thus fitted for every good word and work.

V. THOU SHALT LOVE THY NEIGHBOR AS THYSELF

The love of our neighbor springs from the love of God as its source. It is founded in the love of God as the principle pattern. In this love is found the love of our neighbor as its effect representation. The love of our neighbor is an equity, charity, succour and benevolence.

We owe to our neighbor what we have a right to expect from him. Do unto all men as ye would they should do unto you, is a positive commandment of our blessed Savious. By this rule, therefore, we should think, speak and write concerning the soul of Man, put the best construction upon all the words and actions of our neighbors that they can possibly bear. By this rule we are taught to hear, love and forgive him, to rely in his felicity, mourn in his adversity, desire and delight in his prosperity, and promote it to the utmost of our power. Instruct his ignorance, help him in his weakness and risk even our lives for his sake, and for his public good. In word we must do everything in our power through all the possible varieties of circumstances for our neighbor which we would wish him to do for us if the situation reversed.

This is the religion of Jesus. How happy would society be were these two plain, rational precepts properly observed.

Christ said love me, and love my followers. Be unutterably happy in me, and be in perfect peace; unanimity and love among yourselves.

God is the great fountain and dispenser of love. He fills creation with his sacred principle for his sake, who died for the salvation of mankind.

In St. John, chapter three and verse sixteen, we find these words: "For God so loved the world that he gave his only begotten Son, that whosoever believth in Him should not perish but have everlasting life."

God loved so much that he gave his only begotten Son. We should love God so much that we will give ourselves heart, soul, mind and strength. It is written in I Corinthians, second chapter and ninth verse, "Eye hath not seen, nor ears heard, neither have entered into the heart of men the things which God hath prepared for them that love him." All mankind should go to church to confess their sins and to pray and beseech God to forgive them of their sins and to worship him in the beauty of holiness. Yes we love God and desire to learn of his ways; to know his will, and to pray for his kingdom to come on earth as it is in heaven.

Let us conclude with Charles Wesley's hymn:
Love divine, all loves excelling, Joy of Heaven, to earth come down,
Fix in us Thy humble dwelling, all Thy faithful mercies crown.
Jesus Thou art all compassion, pure unbounded love Thou art,
Visit us with Thy salvation, Enter every trembling heart.

Breathe, O breathe Thy loving Spirit, Into every troubled breast!
Let us all in Thee inherit, Let us find the promised rest.
Take away our bent to sinning, Alpha and Omega be;
End of faith, as its Beginning, set our hearts at liberty.

Come, Almighty to deliver, Let us all Try life receive;
Suddenly return and never, Never more Thy temple leave.
Thee we would be always blessing, Serve Thee as Thy host above;
Pray, and praise Thee without ceasing, Glory in Thy perfect love.

Finish then, Thy new creation, Pure and spotless let us be;
Let us see Thy great salvation, Perfectly restored in Thee;
Changed from glory into glory, Till in heaven we take our place,
Till we cast our crowns before Thee, Lost in wonder, love and praise.

THE CHURCH
CENTENNIAL CHURCHES OF THE DENOMINATION
ST. MATTHEW'S CHURCH, SEWICKLEY, PA.
by Mrs. Ellis Blockson

In April 1857, with six members, a Methodist congregation was organized in Sewickley by the Rev. Daniel B. Mathews, who, by the Philadelphia onference of the A. M. E. Zion Church, had been assigned to the "circuit west of Harrisburg." To his older brother, the Rev. Joshua Matthews, the same conference had assigned the circuit from Philadelphia to Harrisburg. Both brothers traveled by mule. During one of the trips the mule died at some place up in the Alleghenies, but kindly farmers furnished another and Rev. Daniel continued his trip west. Even without mishap three months was the average time for his trip from Philadelphia to Pittsburgh. Later, when the Sewickley church was formally established, it took the name St. Matthew's as much in honor of the founding pastor as of the evangelist of that name.

In early years services were held in a log building which stood near the site of the present St. James Catholic Church, and also in another log cabin on Hoey Street (now known as Centennial Avenue). In 1868, through the kindness of members of the Nevin family and others, two lots at the corner of Thorn and Walnut were purchased and a church building and a parsonage were placed on the property. The parsonage building was given to the church by the Christy family and was one of two structures which stood in their property at Walnut and Frederick.

The second building has been torn down in recent times, in order to make room for St. Stephen's parking lot. When the parsonage was being moved up Walnut, the workmen decided on a sit-down strike and stopped work, leaving the building in the middle of the street, in the block between Frederick and Thorn, and stating that they would move no farther until they were paid. Mrs. Minnie Hailstock and Mrs. Maggie Casselman paid the amount of $20.00 so the work might proceed.

Legally, the congregation remained without definite church affiliation until the March 1903 term of the Courts of Allegheny County, when, on petition signed by John P. Ward, David S. Curtis, William Mossett, T. E. Hines, and John Burnard, title was acquired

by St. Matthew's African Methodist Episcopal Zion Church. During the pastorate of Rev. Henry Durham, the old wooden structure was moved over to the Walnut Street side of the lot and made into a Y. M. C. A. The present brick edifice was erected on the corner, where it was dedicated on March 3, 1912. The entire community, both white and colored, contributed with finances and assistance in order to build this church, and all were much interested as the old building had become an eyesore. On a plaque in the vestibule of the church appear names as follows: "Finance Committee: Edward A. Woods, Frank C. Paulson, Bayard H. Christy. Trustees: James Parker, Horace Blockson, Lewis A. Hailstock, James D. Matthews, Benjamin Blockson, Joseph Carrington, William Mossett." Of these men, Mr. Carrington is the sole survivor.

St. Matthew's has always had the loyal support of members living in Coraopolis, Ambridge, Leetsdale and other nearby towns. Before the bridge was built and before the coming of the motor age, members from Coraopolis used to cross the river by boat, and members from down the Valley walked to Sewickley, not only to attend services on Sunday, but also to come to prayer meeting and programs during the week. In those days there were no Sunday movies and sports in Pennsylvania. People came to church Sunday morning, brought baskets of food, and stayed all day. Also, sometimes meals were served by the local committee. A printed notice for Sunday, June 10, 1917 announces that "dinners will be served for 25 cents and supper for 15 cents", and continues "Due to high cost we cannot give it away." In that same year, 1917, while Rev. O. J. Remsen was pastor, the church raised money and paid off its mortgage.

The pastor who served longest was Rev. M. S. Rudd, who was here nine and one half years and Rev. Henry Durham is next with nine years. The shortest pastorate is that of a man who in the nineties came here after the June Conference and left immediately after Hallowe'en because he disapproved of the loud and boisterous way in which the flaming youth of Sewickley celebrated that holiday.

The longest term of active affiliation is that of Mrs. Carrie Mossett, who, at the age of three started in Sunday School, and remained a member of the church until her death last year (1956), aged ninety. Mrs. Matildo J. Brown holds the record for the longest term of service in one office, havings served as organist for more than fifty years. During this period she never missed attendance except for illness or for her infrequent absences from town. The

Matilda J. Brown Club, named in her honor, presented a pipe organ to the church in 1946.

Of the pastors of St. Matthew's three have been Chaplains in the U. S. Army, Rev. Durham in the Spanish American War; Rev. T. W. Wallace in World War I and Rev. I. B. Pierce in World War II.

The present pastor is Rev. Charles R. Gordon.

THE CHURCH

ATLANTIC CITY, N. J., May 9 — Protestant social welfare leaders today unanimously declared the prevention of atomic air pollution "a primary social need."

No Protestant denomination and only a handful of the world's top scientists and statesmen have previously taken a stand on this controversial issue.

It was one of several major issues highlighted by 400 delegates to the National Council of Churches' special strategy and policy conference on social welfare, now in its third day.

In a strong declaration, these experts from all over the United States spelled out a national social action program for American churches.

Its emphasis was upon prevention of family breakdown, juvenile delinquency and other serious social ills, thather than upon mere rehabilitation.

Its chief objective was to produce a society in which every person "may develop his God-given endowment to the fullest capacity and make his maximum contribution to the whole community."

It called upon the churches and their members, among other things to work for needed social legislation; to clarify differences even when this leads to controversy; to participate actively on community health and welfare boards and in community activities including political parties, labor unions and service groups.

The declaration also asked church members to form vigorous social education and action committees; to develop interracial and interfaith programs; to serve as volunteers in community agencies, and to take part in work camps, service projects, field and study trips.

In pointing up the social needs in American society which should command priority, the delegates listed housing for all without discrimination, improved race relations, more and better schools, mental

health services, new opportunities for the aging, the strengthening of family life.

Among problems labelled urgent they included, among others; services for the handicapped, rehabilitation of prisoners, unmarried parents and their children, migrant labor, intergration of refugees, counseling young people on problems of military service including the provisions for conscientious objectors, and equal opportunity for all.

More attention must be focussed, delegates declared, upon such excesses in social life as drug addiction, venereal disease and alcoholism.

It is vital that the churches ""develop lay leadership and action, and be alert and courageous enough to support those wor fight in just causes, however unpopular," the report said.

It also urged Protestant churches to explore their "emerging role as a fellowship concerned for human health and welfare in a pluralistic society."

Finally, delegates pointed out that Christian social education and action, to be effective, must rest upon a sound concept of the nature of man and of the church.

Representing composite findings of a group of roundtables, the formulation was presented to the confrence in plenary session by the Reverend Ray Gibbons of New York, director, Council for Social Action of the Congregational Christian General Council.

The report on whether churches should engage in social education and action, was one of six to be weighed by the entire conference. They covered conclusions reached by delegates at 30 roundtables.

The conference also framed a series of recommendations today to increase the supply of health and welfare workers for church, related agencies.

The entire welfare field has been faced by an acute shortage of trained men and women.

To combat this, conferees called for scholarship awards, inclusion of health and welfare "career days" in high schools and colleges and the recruitment of retired and part-time workers.

They also favored the adoption of standard social work personnel policies, the establishment of volunteer and field work training programs, and participation by staff in policy making. They advised agencies to provide creative and imaginative supervision and to educate clergy and laity to consider health and welfare work an integral

part of the church's mission.

Finally, they called upon the National Council of Churches to set up a committee to advise churches on recruitment methods.

This report was presented to the plenary session by the Rev. Earl W. Douglas of Boston, Mass., executive secretary, City Mossionary Society.

In the chair at conference sessions is Leonard W. Mayo of New York, conference chariman and executive director of the Association for the Aid of Crippled Children.

THE CHURCH

The First Tri-Conference Leadership Education School and Minister's Institute is now history. Highly successful, the well-planned venture headed by Bishop Stephen G. Spottswood, brought together lay men and women and ministers from the Ohio, Indiana and Michigan areas. This Editor reports that not only was a superior brand of teaching done but the worship services held daily as well as the lectures by Lt. Col. Elliott contributed no end to the success of the project. More than 111 individuals registered for courses.

The project this year was held with St. Paul Church, Toledo, the Rev. W. C. Ardrey, minister. Next year the school will meet in Muskegon, Michigan, the Rev. Moses Jones, minister.

The conference voted to purchase 26 acres of lake-front land near Muskegon as a permanent site for recreation, study and camping. This is a step which should be hailed by all Zion.

In Salisbury, Maryland, headed by the Rev. H. C. Mack, the first Church-wide Leadership and Life School of this area was conducted in and primarily for St. Paul Church of that city. Neighboring Zion Churches, including the sister A. M. E. Zion Church, ministered by Rev. J. E. Hurt, joined with the project. Approximately 100 persons attended the week long classes and participated in the study periods. They are already looking ahead to next year's venture.

St. Paul Church has recently built and totally equipped a Christian Education building which is the envy of many churches of the Philadelphia and Baltimore Conference. It provides class space for six groups by use of folding doors. An up-to-date kitchen is available as well as a lounge and adequate rest rooms. Tables and

chairs have been selected with extreme care thus providing for many uses.

The Church too has received a face-lifting. A new and larger Hammond Organ (church model) has been installed, the basement has been redecorated as a permanent prayer room and general improvements made. The parsonage also, has been enlarged and decorated.

Perhaps the most impressive achievement of the pastor, Rev. Mack, has been the success of his prayer periods, 8:30 each weekday morning and the traditional Wednesday evening service. At a time when most churches complain that the Prayer Meeting is dead this church can boast of from 12 to 15 attendance at the morning period and from 50 to 60 on Wednesday night—one fifth of the total membership of 250.

Another noticeable matter is that of finance. One can easily see that care has been taken to train this church in Stewardship. Most members give no less than one dollar per week.

Attendance at morning worship is likewise amazing. Like Newport News (A. C. Littlejohn), East Chicago (T. J. Tipp), Caldwell Church, Columbub, Ohio (J. D. Jenkins), and St. Paul, Detroit (W. A. Hilliard) folding chairs in the aisles at each service are a necessity.

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On our way to the Minister's Institute and Leadership School at Madisonville, Ky., we stopped off as the house and pulpit guest of the Rev. R. N. Davis at Jacob Tabernacle Church, Louisville. We are reminded as the Kentucky Conference nears that the work of the minister at this church has been impressive—the outward and inside appearance of Jacob Tabernacle and the acquisition of the new and spacious parsonage on Virginia Avenue.

And visitors to the Annual Conference will not recognize the Madisonville Church, pastored by the Rev. Robert E. Lee. What $27,000 can do for one building is actually amazing. Sorry we won't be there to stop with our friends, the Crawleys.

EDITORIALS

The Little Rock Incident, we sincerely hope, is now one of the past. Well thinking Americans can now turn their attentions to assessment of the damages done not only to our personal pride but to our international standing as well. Of value too, is our present position as Christians.

A short while ago one of the great editors of the Southland, Virginus Dabney of Richmond wrote an article in the final issue of the American Magazine. In it, it appears that he attempted to bring to the attention of all America a very significant fact—that a group of Negro leaders, several years ago, had approached a group of Southern writes urging greater equality in education. Mr. Dabney admits that the appeal fell upon polite but unresponsive ears. There, then, began the present struggle for integration.

One of the unwritten axioms which we have always followed is to know at all times that a majority force can never hope to retain, without violence, all that it has. It must be a *granting* force, benevolent in its attitudes, ever realizing that the mere possession of privileges and property. To deny an advancement to these people is to court disaster. To us, this has been the case in the South. In recent years, since the Supreme Court decision there has been an almost feverish rush to build better schools for Negroes. Even Little Rock, and the successfully integrated Louisville have seen such construction, perhaps for vastly different reasons. In the Little Rock and other instances, the movement has come too late.

As a Church periodical we are concerned in many ways with this great struggle. We have seen whole congregations dissolved and great areas of the North flooded with unchurched people. We have known that our modest resources could in no way keep up with this change. Thousands of members have been lost simply because we have been unable to house or minister to them in these new locations. Arkansas, for example, has been a state showing a noticeable loss in population, this being our most populous state west of the Mississippi for Zion Methodism, excepting the Coast. Certainly we have been concerned.

The Review recognizes that the type of intergration atempted in Little Rock was not foisted on the community. It was, from the beginning, a Little Rock plan, evidently approved by a sufficient number of its citizens to warrant an attempt. We believe that this fact is

important in the matter. All accounts appear o prove that the use of National Guard by the State authorities was not to prevent violence but to prevent the entrance of nine students. One policeman could have done this job. This should be remembered when cries are being raised concerning the use of Federal troops. To our way of thinking greater injustice is being done when a Governor utilizes regiments against nine teenagers than the President utilizing troops against an ignorant mob. And we should not forget that the Little Rock School Board had hand-picked these nine, or whatever the original number happened to be. In other words the nine were following directions of their superiors, directions that all Little Rock knew about, had talked about.

Of course there are several angles of the pattern which we cannot understand. We cannot understand why the fear of social relationship. It has always taken two to bring about that which most individuals are afraid of. Somewhere along the line there is an evident lack of confidence. Girls can be trained in the home to reject interracial marriages. Boys can evaluate social situations against interracial marriage. Unless we agree that teenagers today are weak and easily persuaded, it is an insult to them to state that they must be *protected* against the possibility.

We cannot understand this new contamination in the light of cooks, servants, children playing together, etc. Of course, there have always been secret relationships—these may motivate thinking today.

There are two major angles of our race situation which concern us beyond all else. We need say little about the international angle. We know that we stand to lose more than the exclusive use of a school room. One cannot be a leader without its risks and certainly America is not considered, with all her philanthropy, the World's Big Brother. We can never forget that in the event of any world violence, we shall experience a major share. Twelve million subject peoples will not be expected to show *extraordinary* patience indefinitely, we are sure. And yet we have noted that almost every American traitor or suspected betrayer of his or her country has come from the white group.

We sincerely believe in America in spite of the protests now heard from segments of the nation and we shall go on believing that at least 75 per cent of Americans are true Americans more interested in the preservation of our form of government and our spiritual institutions than they are in the retention of superiority complexes.

Insult in Delaware

(Pittsburgh Post Gazette—October 10, 1957)

WHAT'S DONE is done, but what a sad doing it was that the finance minister of Ghana, the new African state, should have been refused table service at a roadside restaurant in Delaware. "Colored people are not allowed to eat in here", he and his Negro companian, an American were told. And, evidently, state law in Delaware requires such refusal.

The finance minister was properly upset. But even after our government and private American citizens have done their best to soothe him, he may feel the sting of personal rebuff for a long time. "What," he said to the waitress on being refused, "in America? I'm amazed to hear this."

This sort of international incident has happened before in the U. S. Is there any way to see that it doesn't happen again? Not, alas, as long as most isitors to this country have wide freedom of movement. In the Soviet Union no embarrassing incident could arise. The finance minister of Ghana and others of like or less official consequence would be chaperoned; figurative trumpets would herald their approach and metaphorical red carpets would greet their footsteps.

Yet, most visitors here would probably prefer the freedom to go about as they please—minus, if they please, an officious companion from the State Department. But freedom has its price, in this as in other actiivties; and the price sometimes can come high, as it did this week in Delaware.

IN THE NEXT REVIEW

Paul M. Marshall and the New Zion Church in Los Angeles. The New Viola Booker Spottswood Church, Columbus, Ohio. Mission to Philadelphia and Varick Church. The General Convention on Christian Education. Visiting the Pacific Coast Conferences—The Amazing work of *Nine* Member Congregation, Hollidaysburg, Pa. Church.

IN AUDIO-VISUAL AIDS

No doubt many ministers are now planning for Universal Bible Sunday, December 8, 1957. We would strongly recommend three films for showing in this respect.

Our Bible—How It Came To Us is a dramatic documentary of Bible translation covering 20 centuries. It is a 16mm Sound work filmed in black and white only. The continuous version runs for 84 minutes but it does come in three parts for successive showings. Part I deals with the Formation of the Bible and runs for 25 minutes. The second Part deals with the *Bible Spreads Across Europe.* Its length is 24 minutes. The third part is longer, 35 minutes and bears the title Making of the English Bible.

Another film which can be borrowed free is The Living Word in Japan. It is a sound color film and runs for 19 minutes.

My Right and My Cause, the third films, is a true dramatic story of the preservation of a new Korean Bible manuscript. It is likewise sound color and may be secured without cost. It is 26 minutes in length.

YOUNGER BROTHER is an essential tool for use with study groups from Junior High age upward on the theme of Christianity in Japan. Presenting vividly and graphically the cost of becoming a Christian in present day Japan, it will serve to stimulate discussion. This film is an inspirational teaching tool. It was *not designed for entertainment.* Using it wisely and well will insure major impact. Be sure to help it do the job it was prayerfully dedicated to accomplish—show the great opportunity Christians have in the new Japan—to win it for Christ.

This is not a typical foreign missionary documentary film. It deals instead with the story of Jiro—one of the countless lost and puzzled sons in modern Japan—and the struggle he has to make a place for himself, to find a faith to replace the old order.

Made in close cooperation with United Protestantism in Japan, the film will be used on both sides of the Pacific. It presents what the church in Japan feels to be its chief task—its growing edge—its program to win souls in both the rural and industrial areas. Although Christianity has been at work in Japan for almost a hundred years, it now has only approximately 450,000 converts from a population of more than 88,000,000. These converts are predominantly from middle and upper class economic groups. Thus Protestantism forces

the JaJpanese church itself, and the missionaries who are now closely integrated into its life, to embark on a venturesome program to win the masses in Japan for Christ. The film shows what a gigantic task this is. The web pattern of life—the ways of the fathers—the old religions—all are clearly illustrated in the film. With particular emphasis on the vast rural population of Japan—which makes up roughly half the total population—the film shows that it is indeed a giant step to break with the old ways as completely as a man must become a Christian.

St. Louis, Missouri, became a focal point for Protestantism December First when the Triennial General Assembly of the National Council met in the Kiel Auditorium. Virtually a national "town meeting of the churches", the Assembly brought together a broad cross section of the nation's church leadership—some 3,000 church men and women who are voting delegates of the Assembly or are related in scores of ways to what the churches are doing together across denominational lines, at home and abroad.

During a week of listening to nationally famous speakers, of worship and discussion, the delegates weighed the results of the past three years of the churches' work together. At the same time they charted their work for the coming three years.

The General Convention on Christian Education and the National Christian Youth Council are to meet July 20-25, 1958. If you and the officers of your church and of Christian Education are interested in entertaining said meetings, please request one or more additional "Invitation Data Sheets". Fill same and enclose copy with invitation to:

Dr. Victor J. Tulane
1225 S. Street, N. W.
Washington, D. C.

LOOKING AHEAD IN BOOKS

The Secret of Radiant Life, by W. E. Stngster
W. E. Sangster Tells Tow to Achieve Radiant Life

How to achieve that outward radiance which indicates inner peace and wholeness of personality is the theme of THE SECRET OF RADIANT LIFE by W. E. Sangster.

A radiant personality cannot be attained by pursuing it as a goal in itself, Dr. Sangster declares. It comes only as a by-product of a satisfactory relationship with God. The way to achieve this state is to study Christ's life and see there how it is possible for the life of God to dwell in the soul of man.

Spiritual exercises are given to guide the reader toward the right relationship with God and consequently toward the outward glow of inner peace.

This book was written with two groups of people in mind, writes Dr. Sangster in the Preface: "people outside the church who find life disappointing but are willing to read a book which is frankly religious, and those inside the church who (in their moments of starkest honesty) are willing to admit that religion has never come alive for them and loyalty more than conviction keeps them linked with the church at all."

ABOUT THE AUTHOR: W. S. Sangster is general secretary of the Home Mission Department of the Methodist Church of Great Britain.

He was formerly minister of Westminster Central Hall, noted preaching center in London. A graduate of the University of London, he was president of the Methodist Conference in England in 1950. In 1956 he was a delegate to the World Methodist Conference which met at Lake Junaluska, North Carolina.

Other books by Dr. Sangster include: THEY MET AT CALVARY, THE PURE IN HEART, LET ME COMMEND, WHY JESUS NEVER WROTE A BOOK, and others.

Published September 9, 1957 224 pages—$3.00

The International Lesson Annual, Dr. Charles M. Laymon, Editor
A Valuable Aid to Sunday School Teachers

More and more teachers of adult classes are turning to THE INTERNATIONAL LESSON ANNUAL to help them improve their

teaching. The 1958 edition of this comprehensive commentary on the International Sunday School Lessons is the work of 15 distinguished Bible scholars, preachers, and teachers. Dr. Charles M. Laymon is editor.

Those who used the 1956 or1957 annuals will find here the same helps which made the earlier editions so popular:

1. The complete text of the lesson in both the King James and the Revised Standard versions, printed in parallel columns for easy comparison.

2. An explanation by a distinguished scholar which gives the background for the Bible passages and brings out special meanings which might otherwise be overlooked.

3. A penetrating, highly readable analysis, by Roy L. Smith, telling what the Bible text means in terms of life today.

4. Teaching suggestions by outstanding preachers showing step by step how to make the message of the lesson clear to the class. These suggestions tell how to deal with attitudes of persons in the class.

Unique features of the Annual include: Unit organization of lessons, maps and line drawings, suggested audio-visual resources, annotated daily Bible readings, articles on special days.

THE CONTRIBUTORS: Charles M. Laymon, Roy L. Smith, Margaret T. Applegarth, Daisy L. Dozier, Floyd V. Filson, Bond Fleming, Gerald B. Harvey, Halford E. Luccock, Duke K. McCall, Lindsey P. Pherigo, James B. Pritchard, W. A. Smart, Ralph W. Sockman, Douglas V. Steere, Charles P. Taft.

Published September 9, 1957 448 pages—$2.95

George Whitefield: Wayfaring Witness, by Stuart C. Henry

A new Evaluation of the Colorful 18th-Century Evangelist

In GEORGE WHITEFIELD: WAYFARING WITNESS, Stuart C. Henry re-evaluates the career and message of the controversial eighteenth-century evangelist who was a prominent figure in America's Great Awakening.

It is Dr. Henry's purpose to examine *objectively* the character and work of this colorful individual who has been "heretofore seen through the eyes of animosity or adulation". Whitefield is studied not merely as a figure of a religious movement, but against the background of the eighteenth-century culture, both secular and religious.

In spite of the controversy which centered around Whitefield's preaching, men and women flocked in throngs to hear him whenever he spoke—in churches, fields, foundaries, or ships. This new biography discloses the secret of his powerful appeal for all classes of people.

While meticulously documented and scholarly, this study of Whitefield makes delightful reading, thanks to the fascination of the central character and to the entertaining style of the author. It will be welcomed by students of English literature and theater (which pictured Whitefield and noticed his work) as well as by students of history and of Methodism, and all those who enjoy biography.

There is a section of notes, a chronology of Whitefield's life, a bibliography of primary and secondary sources, and an index.

ABOUT THE AUTHOR: Stuart Clark Henry is associate professor in the department of religion, College of Arts and Sciences, Southern Methodist University, Dallas.

A graduate of Davidson College, Dr. Henry holds the B. D. degree from Louisville Presbyterian Theological Seminary and the Ph.D. degree from Duge University. He was formerly minister of the First Presbyterian Church in Natchez, Mississippi.

Published September 9, 1957 224 pages—$3.75

Christian Maturity, by Dr. E. Stanley Jones

E. Stanley Jones Offers Help Toward the Attainment of Christian Maturity

In his new book, CHRISTIAN MATURITY, Dr. E. Stanley Jones offers daily devotional helps toward the achievement of maturity of character, which he sees as a pressing need of our age.

Dr. Jones emphasizes that our starting point is Christ, in whom we have the perfect example of the mature life. Our own maturity can be measured only by the stature of Christ.

The Epistle of I John—which has been called the "Epistle of Christian Maturity"—is the frame of reference for these 364 devotions, which cover a wide range of subject matter, but always remain close to the central theme of maturity.

Each of the devotions begins with a scripture reading, followed by a meditation, a short prayer, and an affirmation. Since the book is arranged by topics, which are listed in the Contents, it would be useful for group study as well as for personal devotions.

THE AUTHOR: E. Stanley Jones is a world-famous missionary, evangelist, and religious writer. His ashrams (religious retreats) and evangelistic missions have enriched the lives of untold numbers of people both in the United States and India.

His books include: MASTERY, GROWING SPIRITUALLY, HOW TO BE A TRANSFORMED PERSON, THE WAY TO POWER AND POISE, MAHATMA GANDHI: AN INTERPRETATION, THE WAY, ABUNDANT LIVING, CHRIST AND HUMAN SUFFERING, THE CHRIST OF THE MOUNT, CHRIST'S ALTERNATIVE TO COMMUNISM, IS THE KINGDOM OF GOD REALISM? and VICTORIOUS LIVING.

Published September 9, 1957 386 pages—$1.50

Under the Steeple, by Gabriel and Dorothy Fackre

..The Need for a Reawakening of the Typical Local Church

"What can it mean to Bertha White, setting the table in the fellowship hall of Old First Church for the June Strawberry Social, that 'Christ is King'?"

"And what do the great thrusts of mission and unity that thunder across the agendas of ecumenical gatherings have to do with Mrs. White's sale of bottles of vanilla at her Naomi Class meeting?"

These questions are asked by Dorothy and Gabriel Fackre in the Preface to UNDER THE STEEPLE. The Fackrecs, seeking to lift Bertha's vision, believe that this must be done from where she is and what she does on the "underside" of the church.

After a lively description of the various fragmentary acticities which are for many the realities of the church, the authors demonstarte the importance of three theological concepts— the kingship of Christ, mission, and unity—to the life and concerns of the individual member.

Written from the busy center of life "under the steeple", this book reveals a deep awareness of the interests and needs of church laymen, and it will help them make the connection between what they *are* and what they *should be*—servants of the kingly Christ.

ABOUT THE AUTHORS: Gabriel Joseph and Dorothy Ashman Fackre, husband and wife, live in Duquesne, Pennsylvania. Mr. Fackre is pastor of Grace Evangelical and Reformed Church in Duquesne and of Mt. Zion Community Church (E. and R.) in West Mifflin.

Mr. Fackre attended Bucknell University, Lewisburg, Pennsylvania, and received the B.D. degree from the University of Chicago Divinity School. Mrs. Fackre holds the A.B. degree from Bucknell University and has done graduate study at the University of Chicago.
Published October 7, 1957 128 pages—$2.00

What is the National Council of Churches? What does it do? What churches belong to this organization that symbolizes growing cooperation and unity among once-divided church bodies?

In behalf of its 30 constituent Protestant and Eastern Orthodox church bodies, the Council today carries out, at home and overseas, more than 70 year-round programs affecting the lives of people and ranging from welfare for migrant farm workers' families in 30 states to teaching millions of illiterates how to read.

The National Council's constituency is as broad as the United States itself, covering the major Protestant denominations — with 144,000 local churches and a combined membership of 37,400,000 Americans. More than a score of other denominations also cooperate in the work of Council units and more than 4,000 U. S. clergy and laity, appointed by their denominations from virtually every state, sere on Council committees. Altogether, the communions identified with phases of this co-operative work have 82 per cent of the nation's Protestant and Eastern Orthodox membership.

In direct aid to people, the Council ministers cooperatively, with local councils of churches and of church women, to more than one million agricultural migrants—a program that antedates the formation of the council by almost a quarter of a century.

When the National Council of Churches was established, in December of 1950, the church bodies that constituted it proclaimed the basic purpose of their national organization in these words: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive cooperative agency of the Christian Churches of the United States of America."

To carry forward the once-separate ongoing programs of the churches, twelve (now thirteen) interdenominational agencies were merged to form the Council.

To govern the Council and guide its policy in the interim between triennial General Assembly meetings, a 250-member General Board was created.

Through the Board, composed as it is of official representatives of the constituent churches, the Council speaks on national and international issues and questions of Christian concern. Through Board action, the National Council of Churches has placed itself on record on the following matters:

—Unalterable opposition to Communism.

—Support of the right to freedom of thought, conscience and religion as stated in the International Covenant of Human Rights.

—Separation of church and state.

—Responsibility of Christians to participate in the political process by voting and by seeking to apply Christian principles in their voting.

—Renunciation of the pattern of segregation based on race, color, or national origin.

—support of the United Nations.

—Control of armaments as essential for lasting peace.

—Acknowledgment of the need of and support of adequate defense measures, but opposition to permanent universal military training.

—"Free ministers in free pulpits, preaching to free people the liberating truths of Christ," as the chief bulwark of American freedom.

Members of the African M. E. Zion Church would be surprised at the broad scope of the National Council of Churches which recently held its triennial meeting in St. Louis. For example: its work with Indians.

Indians leaving the reservation for big city life are helped and their children in government schools have the benefit of religious education through the Division of Home Missions. Services in their own tongue are held for Spanish-speaking Americans—under Council direction. Thousands of construction workers and their families, uprooted and living in trailers, are assured of services and religious education, often through a church on wheels.

Zion Church could not well get along without the vital cooperative work of the Division of Christian Education of the National Council of Churches.

From the Division of Christian education come the uniform Sunday suchool outlines studied all over America. From other Council departments comes help in church building programs and stewardship. The Department of Evangelism assists local councils in conducting community preaching missions. Religious programs for

service men and women who are also shaped in cooperation with the General Commission on Chaplains and the new Fellowship of Protestants.

Two of the newest and most dramatic programs are the ministry to visitors and staff in the national parks, conducted by young people from many denominations, and the chaplaincy services for travelers on trans-Atlantic liners. Further, Americans living outside the United States can attend one of the 80 English-speaking union churches supervised by the Council's Department of Overseas Union Churches.

Through the Council's Division of Foreign Missions, denominational executives plan for new projects and new ways of meeting needs, especially in the countries with indigenous Protestant churches.

Trained teams of specialists in world literacy take their books and charts into the bush and the frozen tundra so that millions may learn to read and write. The health of missionaries is cared for as they leave or return to their posts, and a full inoculation service is maintained.

In thousands of American and overseas churches World Day of Prayer is observed through the leadership of the National Council of Churches' general department of United Church Women, in which some 10 million American women take part. More than 2200 local and state Councils of Church Women are active in civic and world betterment.

In the area of global relief, the National Council, on behalf of America's churches, has supplied during its seven-year history many millions of dollars in cash, plus millions of pounds of food, clothing, medicine and other necessities. Thraugh the Share-Our-Surplus of Church World Service, the Council's international relief agencq, the denominations carry out a vast relife and reconstruction ministry in 40 countries in Europe, Asia and elsewhere, and meet emergencies such as the earthquakes in Greece, floods in Europe, hurricanes in the Caribbean and political upheavals in Hungary and the Middle East.

As Hungarian patriots fought from door to door, church-directed convoys pushed into Budapest through snow-storms, Russian tanks and shell fire to bring help. Further, the 7,000 Hungarian refugees who came in a flood as well as the thousands of refugees admitted to the U. S. through the Refugee Relief Act and its fore-runner, the Displaced Persons Act, were resettled with homes and jobs through CWS. The work is still proceeding for the refugees still arriving.